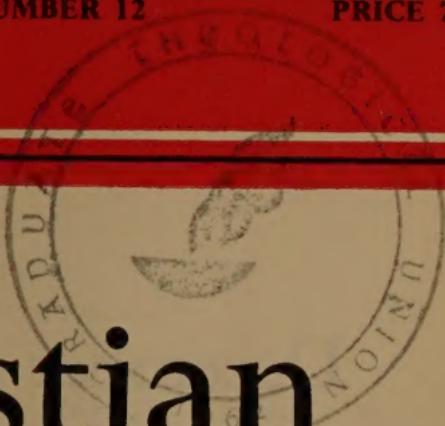


VOLUME 15

NUMBER 12

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# Christian Order

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## December Renewers

are asked to be so very kind as to renew their subscriptions without delay; even, if this does not sound too demanding, by return of post, if possible.

You see, the annual subscription to *Christian Order* is being kept at £1.00 (US \$3.00). This can only be done if subscriptions are immediately renewed and the added costs attached to repeated reminders eliminated. The response of readers to previous appeals for the prompt renewal of subscriptions has been so wonderful that I am determined, despite the critics who think I am stupid, to keep the annual subscription to *Christian Order* at £1 despite near-roaring inflation. Will you please help me prove the critics wrong? Only you can do it. I am quite sure you will. All subscriptions rightaway, please, to Rev. Paul Crane, S.J., 65 Belgrave Road, London, SW1V 2BG. Remember, a subscription costs only £1. Notes in any currency are entirely acceptable.

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**If You Change Your Address:**  
Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

*Christian Order* is a monthly magazine devoted to the promulgation of Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields.

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# Christian Order

EDITED BY

Paul Crane SJ

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VOLUME 15

DECEMBER, 1974

NUMBER 12

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## What You Have Done

THE EDITOR

IT gives me a great deal of pleasure to be able to tell readers once again this year that the annual subscription to *Christian Order* will remain at £1. And I am able to add, with equal pleasure, that my ability to keep the subscription rate so low is due entirely to the wonderful way in which readers renew their subscription each year with such prompt generosity. Without this, the magazine would not be able to continue for, as you can well imagine, in these days of rising prices, the gap between survival and collapse is a very narrow one. *Christian Order* survives without worry and without loss—the magazine pays for itself—because of the promptness with which you renew your subscriptions and because the rate of renewal itself is such a very high one. Last year, I told you in this editorial that it was higher than 97 per cent. I can tell you this time that it is now close on 99 per cent., which is quite extraordinary by any standard.

Because of this very high renewal rate carried out so promptly, *Christian Order* is able not merely to survive, but to gain greatly in circulation. In other words, the very small number of non-renewals is enormously outweighed by the increasingly strong flow of new subscribers and this is due, once again, to your generosity. It cannot be due to anything else, for *Christian Order* cannot advertise; a number

of reasons prevent it from doing so. This time last year the circulation of *Christian Order* stood at 4,300. Now, believe it or not, it stands at 6,000. Last year, our net increase in circulation was 1,100. This year it is 1,700; a rise of almost 40 per cent. By any kind of standard, this borders today on the fantastic. It is due entirely to you. May I thank you with all my heart. I used to think we would do well if we reached 5,000 readers. The way things are going I have altered my target. Given your magnificent generosity, I am confident we can reach 10,000. By way of a start I am asking you to get *Christian Order* to the 8,000 mark by December, 1975. Within the context of this target may I place before you, please, a three-fold request?

*In the first place*, those of you whose subscriptions are amongst the 1,000 or so due this month of December, will have received your reminders already through the post. If you have not done so already in answer to the reminder, would you please be so very good as to renew *right away*? It would make all the difference in the world if all the renewals due this month were in by mid-December. It is this, above all, that keeps costs down and enables me to keep the subscription at £1 despite inflation. Will you help me please? The process of renewal has been made as simple as possible.

*In the second place*, a subscription for a friend or a reader of the Editor's choosing is a way in which the circulation of *Christian Order* can continue to be extended in its present wonderful fashion. You will find a form for a friend enclosed with this number of the magazine. A further heave in this fashion can place circulation at the 8,000 mark in one year's time. If you do not know of a friend, please send a gift-subscription to the Editor, who will be able to place it to very good effect indeed!

*In the third place*, and in lower key, readers in past years have most kindly sent donations to help *Christian Order* during this time of rising costs, which is turning now into semi-roaring inflation. These have been greatly appreciated. They have been placed to general purposes or used to help those who cannot afford a subscription, yet want the magazine. I would greatly appreciate any help given in this fashion.

In the concluding article of this series, Father Caraman brings out with the utmost clarity that it was for the Mass that Catholics under Elizabeth suffered and died. And they won—in this sense, that the Old Mass was never driven out of England by the persecution she raised against it.

## Elizabethan Catholics and the Mass

*3: It Was the Mass that Mattered*

PHILIP CARAMAN, S.J.

WOMEN like Cecily Stonor and Margaret Clitherow were to be found all over the country. They came forward to offer their homes as shelters for priests; their houses, big and small, became the new churches and chapels of the old Faith; people flocked to them for Mass and the sacraments, for guidance and comfort as in former days they had gone to the great monasteries that were now untenanted and in ruins.

It was said that no Catholic was ever known to complain at the length of services. "If a Mass does not last nearly an hour", one priest wrote, "many people are discontented. If six, eight or more Masses are said in the same place and on the same day (as often happens when there is a meeting of priests), the same congregation will assist at all".

However, there was no plan for the distribution of priests. Far too many made their way to London, for as the city was accustomed to strangers, they could survive longer

there before attracting notice. But in the country it was different. Some shires had no priest at all to look after them. As each newly ordained man from the seminary came over, he fended for himself as best he could. In an age when local differences of speech marked a person as a foreigner in any but his own part of the country, priests who did not drift to London tended to make for their native district.

### *Henry Garnet and Catholic Centres*

This was the situation in England when Henry Garnet stepped secretly ashore about a mile east of Folkestone in July 1586. He had no authority except what was freely accorded him by his fellow missionaries. With their assistance he set himself the task of establishing Catholic centres in all parts of the country that were still untended.

Plans were laid: and so systematically, that within ten years every county in England had a network of Catholic houses served by more than three hundred priests: and that in spite of continuing losses through death and imprisonment.

Usually there were two priests assigned to each house, one to serve the family and their friends, the other to go abroad in answer to the calls of the sick and dying. In one Yorkshire centre, described by a priest who served it, there lived three knights and their ladies, with their families and Catholic servants. In the order and regularity of the day it resembled a religious house of an earlier century. On Sundays and holy days the doors were locked and all came to Mass and heard a sermon; then later there was a catechism class for the children. On work days there were usually two Masses, the first, at six in the morning for the servants, and for all the gentlemen and for the ladies if they were not sick; the other was at eight, for those who had been absent from the first. In the afternoon at four o'clock there was evensong, and after that matins, attended by all the knights and their ladies, except when some extra-

ordinary business prevented them. Most of the household also gave some time to meditation or mental prayer, and all at least every fourteen days confessed and communicated. After supper every night at nine o'clock litanies were said together; and so immediately to bed.

### *A Catholic Cause Recovers*

As houses like this became common throughout England the Catholic cause recovered. From the Continent Allen addressed a message to the priests and people in England. "Our days of affliction", he told them, "cannot be long. Both sides shall shortly face their doom, where the dealings of us all shall truly be discussed, and the just shall stand in great constancy against them that vexed them".

Then he declared his resolve: "In joyful expectation of that day we will continue still this work of God for our own and our country's salvation".

One of the most important Catholics who contributed to this work was Nicholas Owen. A carpenter, stone mason and saint he attached himself about this time to Garnet as his servant. In all the new centres Owen constructed hiding places, so that in the case of sudden raids (and they were frequent), the priests who lived in the house, or happened to be staying there, could be quickly stowed away while for a few short minutes the servants held the searchers at bay either at the gate of the park or the main entrance to the mansion. By his skill Owen was the instrument for saving the lives of many hundred persons, both priests and lay people. Thanks to him, sometimes five or six priests who were gathered in the same house were able to escape capture.

Owen was greatly admired for his discretion as well as his skill. He was never known to mention any house where he had been at work. Each place he built was different from the rest, so that, if one was discovered it would give no clue to the construction of another. He began every new task by receiving Communion, and while he worked, he prayed. He

was the man who might have brought death to more priests and ruin to more gentlemen than any other living Catholic. Indeed, had he betrayed his secrets, the damage to the Church would have been incalculable, for he knew the residences of almost every priest in England and the places where they were hidden, so that on a word from him all might have been taken like partridges in a net.

When eventually Nicholas was captured he was tortured to death. All the time of his agony he remained silent.

The year of the Spanish Armada, 1588, was perhaps the worst yet for English Catholics, for it gave the Queen the opportunity of branding them friends of the Spaniards. In the space of twelve months more than twenty-two priests were lost on the gallows, many more died in prison. Among the men and women of every station in society who were sentenced to death in the same year for the assistance they gave to priests, the most notable was Margaret Ward, a woman from Cheshire, who smuggled into a prison a rope by which a priest there called Watson made his escape.

### *It was the Mass that Mattered*

In spite of the Queen's official assertions, it was manifest to all in every part of the realm that religion, and in particular, the Mass, was the true reason for these executions. Indeed Catholics, in so far as the law allowed them, were the first to come forward in defence of their country in her hour of danger.

Again, to keep up this pretence of their disloyalty, the Queen imprisoned all the principal Catholic laymen as men unsafe to be free at such a time. But again the people were unconvinced. On behalf of all these Catholics a knight from Rushton in Northamptonshire, Sir Thomas Tresham, pleaded with the Queen that, if the Spanish army should land on English soil, then he and his fellow Catholic prisoners should be privileged to stand, not in the rear of the line, but in the vanguard, and before the vanguard, 'to witness to the world and leave record to all posterity of our religious loyalty and true English valour in defence of

her Majesty's sacred person and the noble realm of England".

Still the official lies persisted. While priests on the scaffold, using the right of condemned criminals to address the crowd before execution, won the sympathy of all who stood by, the Council gave out that these men were the scum of the realm. Sir Robert Cecil called them creeping vermin.

### *Robert Southwell Brings Strength*

It was Robert Southwell, who had landed in England with Garnet, that first came to their defence. He had been their teacher in Rome and now met and helped them on their arrival in London from the English College.

Southwell himself was the son of a courtier, Sir Richard Southwell, who had been brought up in childhood with Elizabeth. First he pointed out that the baseness of birth, which had been made a charge against his fellow priests, implied no offence against God or crime against the Queen. Then he showed that many of their number were the sons of knights or esquires or connected with the noble families of the realm; men who were heirs to large estates or fortunes and had renounced all to become priests. Among the very few Catholic priests in England, just one-tenth the number of the Protestant ministers, there were more gentlemen than among all the other clerics of the kingdom.

Birth was unimportant: it was the spirit and character of the students that mattered: and the training they received. Their regime was strict, their diet meagre, the conditions of their life austere: hundreds of English travellers abroad testified to this. Both at Rome and Douai the students attended lectures in religious controversy, which made them more than a match for the new ministers, who, sometimes had been sketchily educated. Many stories were told even by Protestants against their own pastors. For instance no far from Cambridge the Vicar of Trumpington was the laughing stock of the University. On Palm Sunday when he was reading the gospel and came to the words, *Eli, Eli, lama sabacthani* (Lord, Lord, why hast thou forsaken me), he

stopped and calling on the church wardens, said, "This must be amended. Here is *Eli* twice in the book. I assure you that if my Lord of Ely (meaning the bishop of the diocese) comes this way, he will have the book, for his name is in it. Therefore we shall scratch it out and put in our own town's name, so it shall read, *Trumpington, Trumpington, lama sabacthani*". And it was done.

This may have been a joke of the Cambridge graduates, but still there was no question that the priests were usually better trained. They were taught also to be severe on themselves while always showing great compassion towards the laity, especially those who had fallen from the faith for fear of ruin to their families. "Be not hard, nor rough, nor rigorous in absolving them when they confess their infirmities", Allen urged them. "Yet, on the other hand, you must have great regard that you teach not nor defend what is contrary to the practice of the Church and the holy Doctors".

Allen wrote also to the Catholic faithful, exhorting them to perseverance. His theme was an old one expressed in new phrases. "Our days cannot be many, because we are men", he told them. And he pointed out that it was not the wisdom either of God or man to hazard the loss of eternity for a remnant of mortal life, perhaps a few years, perhaps only a few months. The man who dies on a pillow, he told them, has as little ease as the man who dies on the gallows or block or under the butcher's knife.

### *Persecution in the North*

About the time Allen wrote, there was a fresh outbreak of persecution in the North. In 1591 justices of the peace, constables and other officials were given unlimited power in a last desperate attempt to eliminate the Mass. A whole rabble army of priest hunters was raised and given authority to imprison Catholics of every class if they did not attend the Protestant services; they could even compel non-Catholic gentlemen to hand over their Catholic wives; lists of Catholics were made; if they did not comply, they also

were imprisoned.

In all the villages and towns of Yorkshire and Durham Catholic gentlemen went abroad to other countries, while the poorer people left their homes and fled to the hills and moors. There they dug dwelling places for themselves in the earth or out of the rocks, and passed their days and nights in them until the searchers had passed. Others lived in ancient ruins, underground, with all their household; when it was possible they made separate beds, and partitioned off small rooms. For their fellow occupants they had toads, adders, frogs, lizards and such like creatures. As soon as word reached them that the searchers were in the neighbourhood, a continual look-out, day and night, was kept against them. For five or six weeks at a time they lived in constant terror. If rain fell at night, it soon seeped through the dry sods that served for their roof and sometimes immersed them almost to the waist in water.

### *New Treason*

This persecution was the result of a new royal proclamation, issued in October 1591. Among other brutal measures against Catholics, it was now declared treason for a priest to receive any English man or woman into the church, and also for any such person to be received.

### *Topcliffe, Priest-Hunter*

But the Queen's new proclamation might never have been enforced had it not been for Richard Topcliffe, a priest-hunter, and a man of unsurpassed wickedness. Among Catholics his name was always mentioned with terror: "the most sordid of men", was the phrase they used to describe him.

This evil, ageing, grey-haired creature had his own private army of thugs recruited from the dregs of the people. The strength of his position with the Queen rested on the undertaking he gave her to drag from all the priests who fell into his hands a confession that they had plotted against

her life; in other words, it was not for their priesthood, but for their treachery, that they were hounded to death. In return Topcliffe was given a free hand in the treatment of his victims. He boasted that whenever he sought an audience of the Queen, he was granted it.

In order to make good his promise more promptly, Topcliffe was given a licence to practice his tortures privately in his own house, which adjoined the Gatehouse prison at the entrance to the old Abbey of Westminster.

### *Martyrs of the Mass*

Among the first to suffer under him were four simple men, three of them priests and the fourth a school-master. They form a single company for they were all executed on the same day, 10th December, 1591.

Swithun Wells was typical of many Englishmen of his time. Without any attachment to the new services, he had attended them in the belief that the day would certainly come when the Mass would once more be restored to its place. He had travelled abroad, was an accomplished linguist and musician; he entertained well, was good company and a fine sportsman. On his marriage he had set up a school at Monkton Farleigh near Bath in Somerset with permission of the Protestant Bishop. But later he sacrificed everything to become a Catholic. He then rented a house at the upper end of Holborn for priests in London. His wife Alice and his daughter Margaret assisted him.

On the first Sunday in Advent 1591 two priests arrived there to say their Matins together and afterwards to offer Mass.

Fr. Edmund Gennings had got no further than the Consecration when Topcliffe, with his assistants, broke into the house and through the door of the upper room where a small congregation of about ten Catholics was gathered. One of them, John Mason, seized hold of him, hurled him down the stairs and fell with him; the rest stood guarding the broken door. The second priest, Polydore Plasden, (he was called also Oliver Palmer) came out.

Topcliffe, who was nursing his broken head, threatened to raise the whole street, but fearing another toss, he agreed to Plasden's offer that the two priests should surrender themselves, if he would permit the Mass to be concluded without sacrilege.

Still wearing his vestments, Gennings was taken through the London streets, with all who had been present at his Mass. The chalice, missal and the altar furnishings were carried before him in mockery.

Swithun Wells was out of his house at the time, but he was arrested on his return.

In prison, Swithun, who loved always to be with his friends, was confined alone. "Yet I am not alone", he told them. Then he added in Latin: "*Solus non est cui Christus comes sit*: he is not alone who has Christ for his companion. When I pray, I talk with God; when I read, He talketh to me".

With these men was tried Eustace White, a priest from Louth in Lincolnshire. He had been tortured almost to extremity by Topcliffe, and for forty-six days had slept only on a little straw, in his boots, his hands continually manacled. He came shivering to his trial in the tattered summer clothes he was wearing when he was taken. Topcliffe wanted to make him appear a miserable wraith. He had also thought of forcing Fr. Gennings to dress up in jester's clothes he had seized at Swithun's house.

On the Queen's instructions Swithun Wells, together with Fr. Gennings, was executed on a specially erected scaffold in Gray's Inn Fields, outside his own house; she though thus to strike greater terror into Catholics.

Swithun was gay. As he was led to execution, he met an old hunting companion. "Farewell, old friend", he called happily to him. "Farewell, all hawking, hunting and old pastimes. I go a better way".

Topcliffe assisted at their execution. Gennings spoke to the crowd. "I must obey God rather than men. If to return into England a priest and to say Mass be Popish treason, I here confess I be a traitor, but I think not so". When he was ripped open and his bowels cast into the fire, if credit

can be given to the hundreds of people standing by, and to the hangman himself, he was heard to pray, *Sancte Gregori, ora pro me*. At that moment the hangman had the priest's heart in his hand. He swore: "God's wounds. See his heart is in my hand, and yet Gregory is in his mouth. O egregious Papist".

It was Pope St. Gregory who had sent Augustine to England, where he founded his see at Canterbury.

### *Martyrs not Traitors*

The people of the North were taken in no more than Londoners by the propaganda against the priests. When, in the next year, 1592, John Boste was executed at Durham, more than three hundred ladies and women of the city walked with him in a solemn procession to the gallows. Asked where they were going, they answered, "to accompany that gentleman, that servant of God, to his death, as the Maries did Christ to Calvary". Hardly a man in the North believed that he was a traitor.

But the execution of no single priest did more to nail the slander against priests than did Robert Southwell's. He was now the best known and best loved priest in England. Non-Catholics acknowledged him as a poet, Catholics as a saint. He was Topcliffe's greatest prize: and, like Gennings and his companions, had been seized by this arch-fiend himself, who had gone out from London with a veritable army of followers to Uxenden Manor, near Harrow in Middlesex, where Southwell had been asked to say Mass and preach at a friend's house.

Betrayed by one of the household, Southwell came out of his hiding place to confront Topcliffe in the hall of the mansion. Slim, straightly-built, and with auburn eyes, he was still only thirty, but looked much younger. As they faced each other for the first time, Topcliffe shook with frenzy. He asked Southwell who he was. "A gentleman", Southwell answered. Topcliffe swore: "No, a priest, a traitor, a Jesuit". Then he rushed at him with his sword,

but his men held him back.

"No, it is neither a priest nor a traitor you are seeking, but only blood. And if mine will satisfy you, you shall have it as freely as my mother gave it to me; and if it will not, I do not doubt but you shall find many more as willing as myself".

Southwell's heroism under torture drew from Sir Robert Cecil, Sir William's son and successor, reluctant admiration. He had seen him at Topcliffe's mercy, silent and suffering. Riding out of London some time later with a friend, Cecil recalled the sight. "They boast", he told him, "about the heroes of antiquity, but we have a new torture which it is not possible for a man to endure. And yet I have seen Robert Southwell hanging by it, still as a tree-trunk, and none able to drag one word from his mouth".

A fellow priest described him as "a Goliath of fortitude".

Topcliffe was present at Southwell's trial. The priest's sufferings were now over, and he spoke only to save his companions from what he himself had endured. Upon his soul's salvation he declared that he had been tortured more than ten times by Topcliffe and that the memory of those tortures was worse than ten deaths. When Topcliffe challenged him to show the marks of his treatment, Southwell answered: "Ask a woman to show her throes".

Catholics watched Southwell as he walked back to prison, and noted that he carried himself with the composure of a monk. They remarked that this was an indication of saintliness in a man who had been separated from the sacraments for nearly two years.

Another priest, Henry Walpole, executed six weeks after Southwell, on 7th April, 1595, had never said Mass on English soil. He was captured near Bridlington less than twenty-four hours after landing on the Yorkshire coast. Although he was taken to London for torture, he was returned to York for trial—Southwell's behaviour on the scaffold at Tyburn had so convinced the crowd of the innocence of priests that the Queen did not dare have another executed in the capital till the memory of Southwell's death had faded.

At York Walpole pleaded that he did not fall under the law that made priests traitors, since it concerned only those that did not give themselves up within forty-eight hours of landing. Walpole argued that when he was arrested his time had not run out. Nevertheless he was executed.

### *Philip Howard*

A fellow-prisoner of both Walpole and Southwell in the Tower had been Philip Howard, the leading nobleman in England. As an infant he had been baptized by Nicholas Heath, the Archbishop of York, in the royal chapel at Whitehall, a little over two years before the death of Queen Mary. His father was Thomas, the fourth Duke of Norfolk, the only Duke in England; his godfather, Philip, Mary's husband, after whom he was christened. As a young man he had been the favourite of the court, witty, handsome, gay and cultivated. His life was given entirely to pleasure-seeking: Anne Dacres, whom he married, suffered his vagaries with patience.

In 1585, when he was twenty-seven years old, Philip broke from his former life and was received into the Church, an act of treason punishable by death. He determined now to go abroad, where he could attend Mass and lead a full Catholic life without restriction or penalty. His plan, however, was betrayed. He had hardly embarked than his ship was boarded by the Queen's men and he was brought back a prisoner to the Tower.

There he remained. The Queen who thought she knew him well, believed he would weaken and conform, but she did not take account of the grace he had been given. Philip was no longer the impulsive, petulant youth, the fickle darling of her court, but a man moulded by God, and set by grace to endure a long imprisonment, even suffer death, for his Faith. Most of his days he passed in prayer. His only help came from letters written to him by Robert Southwell, who later, for the benefit of other Catholic prisoners, published them in a book which he entitled *An Epistle of Comfort*.

After some two years in prison Philip, by bribing his

gaoler, got access to the cell of a priest, Father William Bennet. A chalice, some wine and vestments were smuggled in, and there, on Sundays and feast days, a little congregation gathered for Mass. Philip usually served.

Although he was tried and condemned to death, the sentence was never carried out. The Queen was afraid, for it was obvious to the whole of England that Philip was not a traitor. Indeed, after sentence had been passed and he was led out of Westminster Hall with the blade of the executioner's axe turned inwards toward his face (an indication at the trial of nobles that the prisoner had been found guilty) there arose suddenly from the waiting crowd such a great cry of horror that it could be heard for a great distance both up and down the river.

Philip lived on in his cell, with his dog and faithful servant. Slowly he was dying. The end came on 19th October, just eight months after Southwell's execution. When he could no longer read, he spent his time saying his beads or reciting psalms and prayers he knew from memory. The priest who had reconciled him to the Church spoke of him after his death as a peer of two realms, of earth and of heaven.

### *Thomas Colton,*

Another prisoner, very different in age and origin, but similar to Philip in resolution, who suffered cruelly for the faith was Thomas Colton, a poor lad who had been a servant to the priests confined in Wisbech Castle. He was in prison in Bridewell while Philip lay dying in the Tower. Thomas had been caught at Rye, in Hampshire, while trying to cross the sea to a seminary abroad. Brought before the Archbishop of Canterbury and his Commissioners at Lambeth, he was asked to give reasons why he would not go to church. He answered: "If I should go to church I should sin against God and the peace and unity of the whole Catholic Church, exclude myself from all the holy sacraments and be in danger to die in my sins like a heathen".

He continued: "I am a poor lad, but I hear say that

England has been a Catholic country a thousand years before this Queen's reign or her father's. If that were the old high way to heaven, why should I forsake it? My soul hungers after my maker, God made man, under the form of bread, whom none but the priests can give me; while you do keep both them and me from the old Mass, I dare not go to your new communion".

In Bridewell the boy was brutally handled. For nine weeks he was chained to a block, and for another five he stood with both his hands stretched above his head against a wall in the standing stocks. "And last for my freedom", he ends his story, "I had twenty lashes of the whip upon my trowsers, and yet I was so comforted by God and others, good men, that I would not have missed my time spent there for a great deal more misery".

Even before his conversion, Philip Howard had written in rebuke to a friend for treating a beggar with discourtesy. "Verily, you have too much forgot yourself, good Sir, in abusing such a poor man. Before God there is no difference between poor and rich, betwixt beggar and the gentleman. We are all of the same nature, made of the same mould. Those who are of better birth or higher degree ought not to condemn others, much less insult them, but rather help them".

### *John Rigby*

John Rigby was not a beggar or of low degree, but his occupation was humble. A Lancashire man from near Wigan, he became the steward of a Catholic family at Sawston Hall, near Cambridge, where Nicholas Owen had made two hiding places. Appearing one day in a suit touching his master's business, he confessed that he had been reconciled to the Church, and to his surprise was condemned to death for this account. He was young, sturdily-built, unmarried, about thirty years of age. As he stood waiting execution at the foot of the ladder, at St. Thomas Waterings in Southwark, he prayed aloud until, in reciting the Creed, he came to the phrase, "the holy Apostles St.

Peter and Paul". When the people heard this, they protested that he was praying to saints and he was not permitted to continue. He was cut down so short a time after the cart was drawn away, that he stood again upright on his feet, and in full possession of his senses was dragged by the executioners to the quartering block. "God forgive you", he said aloud and distinctly, "Jesus receive my soul". When he felt them pulling out his heart, he was still so strong that instinctively he thrust the fellows from him. Finally they cut off his head and divided his quarters, pinning them in several places about the city to the south of the Thames.

### *Sir John Popham Replaces Topcliffe*

Shortly after Rigby's death, on 21st June, 1600, Topcliffe fell from favour with the Queen. Desperately as he had tried, he had failed to make good his undertaking to her that he would prove Catholics traitors. People thought that some mercy would be shown to Catholics now that Topcliffe was gone and the Queen herself could not be far from her closing days but the contrary happened. As the weeks drew on, her fear of assassination increased; and now, in Topcliffe's place, there was the Chief Justice, Sir John Popham, who was held in detestation by both Catholics and the country at large.

### *Anne Line*

Among the first to suffer at his hands was a lady from Essex, Anne Line, who kept three adjoining houses in London. In the first she looked after a number of small children and instructed them in the Faith; in the second, she had a resident chaplain; the third and largest she used as an hostel for priests.

Her health was poor; she lived in great poverty, frequently she suffered exhaustion; but she worked ceaselessly, and her time not given to housekeeping she devoted to making vestments.

On Candlemas Day, 1601, she was arrested in her own

house. Although she was sick, Popham insisted that she should be carried in her invalid chair to her trial. On the scaffold she told the people: "I am sentenced for harbouring a Catholic priest, and I am so far from repenting that I did so that I wish with all my soul that where I have entertained one, I could have entertained a thousand". Anne Line was one of the last martyrs of the reign.

### *Mass Still Said in England*

The priests, and the men and women who sacrificed their lives for them, had fought a long and unrelenting fight. But the Mass was still said in England. Moreover, in all parts of the country there were many families who were ready to become Catholic if no penalties were imposed, and still more would have done the same, if the priests had been permitted to preach openly: very few indeed were satisfied with the new religion that had replaced the old. From his own experience one priest reported that if it had been only possible to approach the dying, there was, even now, scarcely a man in England would not die a Catholic; and he added, "It suits them all to live as heretics, but to die Catholics". Thus, at the close of her reign, Elizabeth had only partially succeeded. Her dying years were most bitter.

### *Bitter Last Years*

There was still a great multitude of Catholics in her realm. She looked ahead to her end with little composure, though in public she forced herself to be merry. In order to conceal the decay in her face, she stuffed fine cloths into her mouth to puff out her cheeks. Sometimes, when walking out in winter, she would pull off her petticoat, as if to show she was too hot, while the ladies waiting on her were shivering with cold.

When she was still in moderate health, her chamberlain, Sir John Stanhope, presented her with a piece of gold the size of an angel, a current English coin, and told her that,

by wearing it round her neck, an old lady in Wales had lived to a hundred and twenty years.

The Queen took it and placed it about her person: yet, though she did not fall suddenly sick, she slowly lost strength. For many days none of her Councillors could persuade her to take to her bed: indeed during three nights she sat on her stool, fully dressed, refusing both to eat and drink. She would answer no questions and take no medicine. Once only she spoke softly to the Lord Admiral, Charles Howard, saying that if he knew what she had seen in her bed, he would not seek to persuade her as he did. She shook her head and with a pitiful voice, complained, "I am tied with a chain of iron about my neck". Howard reminded her of the courage she had always shown at times of crisis. The Queen replied: "I am tied and the case is altered with me".

Eventually after a further fifteen days, the Council sent to her the Archbishop of Canterbury, and other Bishops. This offended her. She angrily rated them and ordered them away, asserting that she knew full well that they were hedge-priests (a phrase of contempt both for their office and origin), and took it for an indignity that they should speak to her.

### *The Queen is Dead*

During those days that she lay dying beyond hope of recovery, a strange silence descended on the city, as if it were under interdict and divine worship suspended. "Not a bell rung out", noted a priest imprisoned in the Tower. "Not a bugle sounded—though ordinarily they were often heard".

About midnight on the 24th March, the vigil of the Annunciation, she died. The next day between eight and nine o'clock, the new King, James of Scotland, was proclaimed in the main streets of London. Once again bonfires were in the streets, and there were banquets and feasting.

# A Tenth Anniversary

JOANNA NASH

IN all the nonsense talked at the last General Election about Britain being at a "crisis point in her history", it took a Birmingham housewife to hit the nail on the head and point out exactly what kind of a crisis Britain really is undergoing. The problem, of course, she said, is not economic or industrial at all; basically, it is moral and spiritual.

"Upon the moral state of a nation depends its ability to resist the attack of the enemy within, let alone the one without", Mrs. Mary Whitehouse pointed out at the time of the Election. "The infantile philosophy of 'what I want I must have', whether the demand is economic or sexual, prohibits the development of a mature, sophisticated, responsible awareness of the needs of society as a whole".

In trendy liberal circles (which, unfortunately, of course, includes a small but tragically significant number of clerical circles) the name of Mrs. Mary Whitehouse is one which above all others is calculated to bring forth shrieks of laughter and derision. When the dust has settled and the clichés begin to appear, words like "censorship", "puritanism", "bigot" and probably the inevitable "fascist" will begin to be heard in the usual dreary fashion.

This year, Mrs. Whitehouse's National Viewers' and Listeners' Association marks its tenth anniversary—a decade, perhaps, of battling against the odds, of swimming against the tide of Britain's permissive society. And yet the swimmers have, in a curious way, managed not only to keep their heads well clear of any possibility of drowning, but even to make some significant wash as they have moved—however slowly—along. Only a tiny wash, maybe, but still it leaves its ripples and it could do more if some of us joined forces and helped.

It was right in the middle of the "swinging sixties" that Mrs. Mary Whitehouse, Birmingham schoolteacher and housewife, launched, together with some other mothers, her "Clean Up TV" campaign. Its very title suggested its naivety, its first activities were marked by a crude sense of organisation, a definite sense of purpose, and no small reserves of courage and faith.

What the Movement was saying then, and says now, is that people throughout the land are revolted by having a new and objectionable lack of morality thrust upon them, that they resent the hollow mockery of the contemporary mass media's claims to be unbiased, the pornography that leers at them from the bookstalls and the obscenity that lurks in the cinemas and on the stage. During the "swinging sixties" the illegitimacy rate went up by 50 per cent, the divorce rate became two and a half times greater, and new cases of V.D. more than doubled—all of which stirred into action those who believed there was more than a grain of truth in the maxim that "all that is necessary for the triumph of evil is that good men do nothing".

It is in fact increasingly difficult for Mrs. Whitehouse's critics to keep alive the myth that she has nothing worth saying, and that whatever she is saying is automatically fascist and repressive. It must be particularly difficult for clerical opponents of her ideas to dismiss her, particularly as Catholics are (rightly) periodically urged to "take up a genuine response to the mass media". The National Viewers' and Listeners' Association is in fact doing the work that the Catholic Television and Radio Centre ought to be doing—urging a mature Christian attitude towards the power of radio, television, and the other media. In particular, it has an eight-point programme which I should have thought would form the basis for any useful Christian action in this field, and which is infinitely better than anything to which we were urged to give our financial support on World Communications Sunday.

It must be stated firmly that Catholics should be at the forefront of any campaign on moral issues such as this.

The aims of the National Viewers' and Listeners' Association, as listed in the eight-point programme, are:

- "To stimulate nationwide discussion on broadcasting.
- To encourage constant and spontaneous public reaction—in praise as well as criticism—to the contents of programmes.
- To ensure that the commitment of the broadcasting authorities to Christian ethics is upheld and that the current trend towards the humanist approach to social, religious and personal issues is effectively reversed.
- To ensure that the public is realistically represented in whatever broadcasting organisation is established when the Charter of the BBC and the Television Act, governing ITV, terminates in 1976.
- To call for closer communication between broadcasting professionals and specialist sections of the community, e.g. parents, educationalists, doctors, police and young people.
- To assure the broadcasting authorities of the full support of the Association in whatever action they see fit to take to ensure that the obligations laid on them by Parliament are fulfilled. (These obligations state that "as far as possible no programme shall be transmitted which offends against good taste and decency, gives offence to public feelings, or is likely to incite to crime and disorder".)
- To draw the attention of parents and teachers to the importance of training a generation of young people capable of handling TV and radio sensitively and responsibly.
- To initiate such wider action as may be considered necessary, to ensure that the above aims are fully implemented."

That there is enormous support for Mrs. Whitehouse—much greater support than ever the trendy liberals are prepared to admit—is certain. A movement like this could not last ten weeks in the apathy of modern Britain, let alone ten years, without some terrific groundswell of opinion carrying it along.

"There is a conscious and passionate awareness that this morally and spiritually impoverished society in which we live, with its everlasting accent on consumption and sensual indulgence of every kind, is no better than a pigsty," wrote

Malcolm Muggeridge in typical Muggeridge style. He pointed to a very great truth. The nation is indeed crying out for some kind of moral leadership—not least because modern-style Christianity, as seen by most people, is failing to provide it.

The Church is preparing for the Holy Year, with the theme of renewal and reconciliation. Our country needs renewal and needs it badly. We need the kind of renewal that will bring out the best in us, something that will urge us to strive for the highest ideals. An editorial for St. George's day in a national Catholic newspaper summed it all up: "How sorely we need a champion, we 'silent people' of England, as we watch while free contraception for all, and abortion virtually on demand, become part of the life-style of our country, with religion fast fading out of our national life, sex without love rammed down our children's throats at every turn, pornography destroying our culture, and euthanasia and other evils as yet unknown looming on the horizon".

The National Viewers' and Listeners' Association is conducting a massive membership campaign this year as part of its activities to mark its tenth anniversary and, at 25p a year (the address to send it to is Far Forest, Kidderminster, Worcs), it seems a remarkably good investment.

Let Mrs. Whitehouse have the last word: "Time is not on our side in the present struggle for ideological supremacy. It is not helpful to pick apart our spiritual and cultural heritage and leave the bones to blanche in the heat of the TV lamps. There are vast resources of wisdom, experience and understanding amongst the ordinary people, and it is high time they were mobilised".

If anyone, having read this article by Michael Davies and the one which preceded it, can refute conclusively the argument they contain, the Editor of *Christian Order* and the Author would be happy to hear from him.

## The Fort Is Betrayed: 2

MICHAEL DAVIES

THE extent to which the New Mass departs from the theology of the Council of Trent can best be gauged by comparing the prayers which the Consilium removed from the liturgy with those removed by Cranmer. The coincidence is not simply striking—it is horrifying. It cannot, in fact, be a coincidence. The *Judica me, Confiteor, Offertory Prayers, Placeat Tibi, Last Gospel*—these are just a few—and it was by omissions rather than the inclusion of specifically heretical prayers that the Protestant Reformers achieved their aims. (\*<sup>14</sup>) It was, above all, through the liturgy, the *lex orandi*, that the *lex credendi* (in those countries where the Reformers gained the support of the temporal power) was transformed from the Catholic to a Protestant norm. The *lex credendi*, which the *lex orandi* of the New Mass manifests, is perhaps best illustrated by the replacement of the *Suscipe, Sancte Pater* in the old Offertory by a prayer referring to bread 'which earth has given and human hands have made.' The text of the two prayers should be studied more closely.

In discussing the changes in the Mass, mention must be made of another similarity between this reform and that of Cranmer. In his first (1549) Prayer-Book, Cranmer was careful to ensure that the rite he provided could still be interpreted in a Catholic sense. Had he insisted upon a rite which could not possibly be seen as anything but Protestant, he might have been faced with an open revolt by a large section of the clergy. In the initial stages of his reform he made

it possible for conservative priests to convince themselves that what they were now celebrating was still a Mass. The *Novus Ordo Missae* has done the same by the provision of alternatives. A truncated Confiteor *can* be used—but alternative penitential rites are available containing nothing to which a Protestant could object. The Roman Canon *can* still be used—but it need not be. It is thus possible to celebrate a Mass in one church, particularly where Latin is used, which will appear to differ very little from the old one, whereas in the parish next door the form could differ very little from that used in many Anglican churches, and this without any deviations from the official text approved by the Pope.

Attempts have been made to minimize the role played by the six Protestant observers and stress has been laid upon the fact that they were not allowed to vote at the Plenary Sessions. (\*<sup>15</sup>) In the Council itself, as Bishop Lucey of Cork and Ross has pointed out, the "experts" who worked behind the scenes drafting the Council documents, were the people with real power and were more influential than most bishops. (\*<sup>16</sup>) In a similar manner, in the case of the *Novus Ordo Missae*, the work of the Consilium was accomplished principally in the preparatory phases which led up to the Plenary Sessions. The Protestant observers were able not only to use their influence during preparatory work, but were allowed to attend the Plenary Sessions and, on at least one occasion, were actually permitted to speak during a Plenary Session—a revelation which, had it not been made by the Secretary of the Liturgical Commission of England and Wales, would almost defy belief. (\*<sup>17</sup>)

Even before the work of the Consilium had been completed, the key role of the Protestant observers was being proudly stressed by Catholic ecumenists. The director of the American Catholic Bishops' Commission on Ecumenical Affairs, Msgr. W. W. Baum, told delegates to the 1967 General Synod of the United Churches of Christ that the Papal Consilium on Liturgical Reform "has now turned to Protestant theologians and liturgists, who sit in regularly on meetings . . ." In a private interview with *The Detroit News*,

published on June 27, 1967, Msgr. Baum added: "I think this development is highly significant, but it has been overlooked. They are not simply there as observers, but as consultants as well, and they participate fully in the discussions on Catholic liturgical renewal. It wouldn't mean much if they just listened, but they contribute".

Facts have now emerged which provide an even more sinister aspect to the already strange state of affairs which has here been documented. There is evidence not simply of Protestant influence in drawing up the new Catholic Mass, but of a concerted scheme for different denominations to reform their respective liturgies in the direction of an eventual united Christian rite. This becomes clear simply by examining the text of the new Anglican Series III Communion Service. Material not found in the Roman Mass or the Anglican Prayer Book has suddenly found its way into the revised rites of both communions. The celebrant is referred to as the President, there are Bidding prayers and a "sign of peace"; after the Consecration the congregation says "Christ has died, Christ has risen, Christ will come again". After the Our Father, the following appears: "For the kingdom, the power, and the glory are yours now and forever, Amen." No rational person could brush this evidence aside as mere coincidence, particularly in view of the fact that an Anglican observer on the Consilium, Dr. Jasper, played a leading part in the compilation of the Series III service. It is hardly surprising that another Anglican minister was able to write to the London *Catholic Herald*, stating: "Today's liturgical study has brought our respective liturgies to a remarkable similarity, so that there is very little difference in the sacrificial phrasing of the prayer of oblation in the Series Three, and that of Eucharistic Prayer II in the *Missa Normativa*". (\*<sup>18</sup>)

The Anglican Bishop of Southwark has stated on several occasions that he greatly admires the *Novus Ordo Missae*, uses it himself, and would like to see it generally available to Anglicans at least as an alternative. He has also "con-celebrated" Mass with Catholic priests when travelling on the continent! (\*<sup>19</sup>)

Writing in the February 1974 issue of *Veritas*, journal of the Anglican Association, the editor, Canon C. B. Armstrong, points out that Series III is intended not only to approximate to the *Novus Ordo Missae* but to be acceptable to Protestants of a far more evangelical nature than the Church of England. "In form it approximates closely to the new Roman Mass, omitting a few doctrinal statements which would not be likely to find general acceptance in England. In matter it avoids being specific, as will be seen, on doctrines which would not be accepted by non-conformists . . . its main objects seem to be (1) to keep outwardly in line with the liturgical reforms on the Continent, and (2) to conciliate the Free Churches of this country and overseas with the hope of producing a United Christian rite in a United Christian Church".

Further evidence of such a convergence has been provided by Rev. D. Stacey, a member of the National Faith and Order Committee which produced the new Methodist communion service. Writing in the August 1969 issue of the *Catholic Gazette* he explains that this "new rite is an ecumenical service. It goes without saying that we have studied everything that others have done before us and borrowed ideas, though only very rarely actual words, from other rites. This is a good time to be revising. There is widespread interest and experiment. As soon as a substantial draft of the new service had been prepared it was sent all over the world to liturgical scholars of every ecclesiastical allegiance including, naturally, Roman Catholics. The comments generally were tremendously valuable. In the liturgical field, names and sects and parties are falling and, though one must not exaggerate, it is possible now to dream of a form of Eucharist to which all Christians might eventually subscribe".

The key point which emerges here is that, given the convergence between the *Novus Ordo Missae* and the Anglican Series III, and the compatibility of Series III with non-conformist belief, the *Novus Ordo Missae* must now be acceptable to Protestants well to the theological left of the Church of England. Evidence in this respect is not lacking.

Max Thurian, a member of the Protestant monastic community at Taizé, in France, and another of the six observers, is reported in *La Croix* (May 30, 1969) as stating that the *Novus Ordo Missae* now makes it possible for non-Catholics to celebrate the Lord's Supper with the same prayers as Catholics. Since then, the Superior Consistory of the ultra-Protestant Church of the Confession of Augsburg of Alsace-Lorraine issued a statement after its meeting in Strasburg on 8th December, 1973, in which it approves the reception of Holy Communion by its members in Catholic churches. (The Catholic Bishop of Strasburg, in defiance of even the present liberal legislation, permits unrestricted inter-communion with Protestants.) The Statement reads: "We consider that in the present circumstances fidelity to the Gospel and to our tradition does not allow us to forbid the members of our Church to participate in a Catholic eucharistic celebration.

"However, we must act with great discernment and wisdom: the invitation of another Church should not be accepted unless we can personally recognize in its Eucharistic practice the celebration of the Supper such as the Lord instituted it. Given the present form of Eucharistic celebration in the Catholic Church, and by reason of the present convergence in theology, many obstacles which might have prevented a Protestant from participating in its Eucharistic celebration seem to be on the way to disappearing. It should be possible for a Protestant today to recognise in the Catholic eucharistic celebration the Supper instituted by the Lord.

"In particular it behooves us to watch the following points: The evangelical character of the celebration in which a Protestant could participate must be evident. We particularly insist upon communion under both kinds, not only in fidelity to the Gospel and to the Reformation, but because this practice, for us, is opposed to a certain appearance of clericalism. We attach great importance to the use of the new prayers with which we feel at home, and which have the advantage of giving a different interpretation to the theology of sacrifice than we were accustomed to attribute to

Catholicism. These prayers invite us to recognise an evangelical theology of sacrifice". (our emphasis)

Among the points which it is worth underlining here is the fact that not only do these Protestants feel at home with the prayers of the New Mass, but they state explicitly that they consider that there has been a change in the Catholic theology of the Mass which brings it into line with evangelical teaching on the Lord's Supper. It is also interesting to note the introduction of Communion under both kinds being interpreted in precisely the manner foreseen by Cardinal Godfrey.

This change in the theology of the Mass as expressed in the *Novus Ordo Missae* has also been remarked upon by the Anglican theologian, Dr. J. W. Charley, who has played a prominent part in preparing the two Agreed Statements—on the Eucharist and the Ministry—issued by the Anglican/Catholic Joint International Commission. On page 17 of his commentary on the *Windsor Agreement on the Eucharist*, Dr. Charley states:

"Much of what Kung has called 'the valid demands of the Reformers' has now been met by the Church of Rome in the new Eucharistic Prayers, even though in these there remain echoes of the pre-Reformation language of Eucharistic Sacrifice . . ."

In his Commentary on the *Canterbury Agreement*, on the Ministry, he explains:

"Faced with this range of agreed material, one is compelled to ask one searching question: Is there not here a change of theological stance on the part of Roman Catholicism? If 'change' is too strong a word, then at least there seems to be a considerable shift of emphasis when these documents are compared with previous official statements. If one can detect a new trend, how far is it likely to go?"

In this second quotation Dr. Charley is, of course, referring to the texts of the Agreed Statements, but there can be no doubt that no Agreements could have been reached professing to show that Catholics and Anglicans share the same belief in the Eucharist and the priesthood had the old

Mass, with such prayers as the Suscipe Sancte Pater, or the Placeat Tibi, still been in universal use in the Roman rite. Study them and decide for yourself. The point has now been reached where High Church Anglican services appear more Catholic than those taking place in most Catholic churches. In a visit to the U.S.A. in 1972, Dr. Ramsey, Anglican Archbishop of Canterbury, remarked: "I have experienced Roman rites which are really very Anglican. If you want to find rites that are really Roman, visit some of our old-fashioned Anglo-Catholic shrines". (\*20)

There are, as Dr. Charley observed, still some "echoes of the pre-Reformation language of Eucharistic Sacrifice" in the New Mass, even when celebrated with Canon II. There is the prayer that the gifts "may become for us the body and blood of our Lord Jesus Christ". Series III asks that the gifts "may be to us his body and blood". "Become" implies the notion of a real change more strongly than "be" — although the addition of "for us" does facilitate an interpretation in line with the theory of transignification, where the Presence of Christ in the Sacrament is really only for the believer and not in the order of objective reality. Transignification is a doctrine fully in line with that of the Protestant Reformers. Hugh Ross-Williamson has pointed out that the inclusion of "for us" ("nobis") in the Roman Canon cannot be interpreted in this equivocal sense, "for the transubstantiation has been prepared for by the magnificent Te Igitur, Memento Domine, and Hanc Igitur, where the 'holy and unblemished sacrificial gifts' are described in terms proper to the coming change into the Body and Blood, of which we are the unworthy beneficiaries". (\*21) He considers that the use of the new formula in Canon II "makes it possible for any of the member sects of the World Council of Churches to use it as their communion service". (\*22)

A point which it would be hard to interpret in a Protestant manner is the rubric instructing the priest to kneel and adore after the Consecration. This, however, is only a rubric and does not hinder the emergence of a "united Christian rite" as regards at least the invariable parts

of the text. This is also the case with the Secret Prayers, many of which are extremely sacrificial in tone but could be omitted by any sect not wishing to use them. These prayers have been considerably modified in the ICEL translations.

Finally, there is the *Ecce Agnus Dei* before Holy Communion. "This is the lamb of God" does seem to be a very positive affirmation of the Real Presence.

Other prayers which have been cited as incompatible with Protestantism are not really so. The *Orate Fratres* can easily be interpreted as referring to a sacrifice of praise when used in a rite denuded of references to the true sacrifice of the Mass. The reference to Our Lady and the Saints in Canon II is phrased in a manner acceptable even to evangelical Protestants, and is, in any case, paralleled in Cranmer's 1549 Communion Service. It is also important to note that, on 27th April, 1973, the Sacred Congregation for Divine Worship authorised the composition of still more Eucharistic Prayers and it would be surprising if some do not appear containing not even the least echo of any "pre-Reformation language of Eucharistic sacrifice". Just as Cranmer's 1549 Mass was simply an interim measure designed to pave the way for further changes, so the *Novus Ordo Missae* has been subject to continual modifications which bring it ever closer to the norms laid down by the Protestant Reformers.

What this article should have made clear is that an important faction among the bishops at Vatican II wished to remove all obstacles preventing reunion with Protestants; that Protestant observers played an important part in the Council itself and in the Consilium which produced the *Novus Ordo Missae*; that the *Novus Ordo Missae* was defined as a Protestant service and can be officially celebrated in such a manner that not only Anglicans but evangelical Protestants feel at home with it and consider that its theology conforms to Protestant norms; that although Article 7 has been changed, the form of Mass which it so accurately described, has not; that there is co-operation between our own Church and at least the Church of England in working towards a common service which will eventually be acceptable to non-conformists; that our liturgy is still evolving and

the evolution is taking a direction which removes it ever farther from the theology of the Council of Trent and ever closer to the theology of the Reformation. During the course of the Council Fr. Edward Schillebeeckx remarked: "One is astounded to find oneself more in sympathy with the thinking of Christian, non-Catholic 'observers' than with the views of one's own bretheren on the other side of the dividing line. The accusation of connivance with the Reformation is therefore not without foundation. What is, in fact, happening then?"

What indeed?

Given the accuracy of the assessment set out in this article, the only possible answer is that of St. John Fisher to his apostate colleagues:

"The fort is betrayed even of them that should have defended it".

## DOCUMENTATION

- (1) Archbishop M. Lefebvre, *Un Eveque Parle*. DMM. Martin, Editeurs, 1974, p. 26.
- (2) Rev. B. Mondin, Prof. of Theology at the Pontifical Propaganda College for the Missions, *L'Osservatore Romano* (English edition), June 14, 1973, p. 8.
- (3) Quoted in the *Catholic Fireside*, May 3, 1974, p. 407.
- (4) Rev. A. Abbot, S.J., (Editor), *The Documents of Vatican II*, 1965, p. 182.
- (5) X. Rynne, *Letters from Vatican City*, New York, 1963, p. 115.
- (6) R. Wiltgen, *The Rhine Flows into the Tiber*, New York, 1967, p. 242.
- (7) *General Instruction on the Roman Missal*, C.T.S. London, 1973. Article 242.
- (8) *Op. cit.* Note 5, p. 111.
- (9) *The Tablet*, London, 16th Sept., 1972, p. 893.
- (10) See *The Remnant* reprints, *Mass Facing the People*, and *Communion in the Hand*, for full documentation on these points.

(11) See *The Remnant* reprint, *The Case for the Tridentine Mass*.

(12) An accepted principle in regard to liturgical worship is that the doctrinal standpoint of a Christian body must necessarily be reflected in its worship. Liturgical rites should express what they contain. It is not necessary for the Catholic position to be expressly contradicted for a rite to become suspect; the suppression of prayers which had given liturgical expression to the doctrine behind the rite is more than sufficient to give cause for concern. This principle is embodied in the phrase "*legem credendi lex statuat supplandi*" ("let the law of prayer fix the law of faith)—in other words, the liturgy of the Church is a sure guide to her teaching. This is usually presented in the abbreviated form of *lex orandi, lex credendi*, and can be translated freely as meaning that the manner in which the Church worships (*lex orandi*) must reflect what the Church believes (*lex credendi*). It would, of course, be a mistake to expect to be able to deduce a system of doctrine from the liturgical books of any Christian body and to attempt to do this would be a misuse of the principle under discussion here. A study of the liturgy is perhaps most useful as a background to doctrinal belief — but where changes, particularly omissions, are made, the doctrine behind the revised liturgy becomes very much clearer.

(13) Letter accompanying the *Brief Critical Study of the New Mass*, which was sent to Pope Paul by a group of Roman theologians in 1969.

(14) "As in the new communion rite, so in the ordination rite, it was not what was expressed, but what was suppressed that gave significance to the whole". Francis Clark, *Eucharistic Sacrifice & The Reformation*, p. 192.

(15) Fr. Anthony Boyland, Secretary of the Liturgical Commission of England and Wales. *The Catholic Fireside*, June 8, 1973.

(16) The *Catholic Standard* (Dublin) Sept. 14, 1973. See also *The Remnant*, Oct. 17, 1974, p. 4.

(17) *Op. Cit.* Note 15.

(18) *Catholic Herald*, Dec. 22, 1972. See also *The Remnant*, January 1, 1973, p. 12

(19) *Catholic Herald*, Dec. 15, 1972. See also *The Remnant*, December 15, 1973, p. 3. In a letter to his clergy in July 1972, Dr. Stockwood (the Anglican bishop of Southwark) also stated, referring to the *Novus Ordo Missae*: "I hope the day will come when we shall be allowed to use it as a permitted alternative in the Church of England. Not only is it a richer liturgy than any we have, but nothing is more likely to bring us closer to our Roman brethren than to use the same Eucharistic service".

(20) *Pilgrim from Canterbury*, Atonement Fathers, Garrison, N.Y., 1972.

(21) *The Modern Mass*, Britons, 1969, p. 23.

(22) *The Great Betrayal*, Britons, 1970, p. 26.

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"Agreement or Compromise?"

by

Michael Davies

A critical examination of the Anglo-Roman Catholic joint statement on the ministry obtainable from the Author at 46 Blacklands Road, London SE6 3AF.

# Readings at Mass

FRANCIS FENN, S.J.

WITH the first Sunday of Advent (Dec. 1) we return to Year One of the lectionary, with St. Matthew as the predominant gospel. Were the people of Noah's day (24,38) destroyed for carrying on quite ordinary secular occupations? Genesis 6,11 says that "the earth was corrupt in God's sight".

A clue may be found in the explanation of the parable of the sower in Luke: they were "choked by the cares and riches and pleasures of life". What is in question here is the attitude of people to the word of God. "The earth was filled with *violence*", the Genesis text continues, and that last word is often used in the Bible to mean the violation of divine rights. All men have some means of knowing God (Romans, 1,18-21), but the men in today's gospel "did not know until the flood came" (RSV).

Knowledge in the Bible has to do with man's heart: he recognises or accepts what is to be known, and this should lead to action. While Noah "took heed" (Hebrews 11,7) and set about the immense and apparently absurd task of building a great ship on dry land, the rest were too busy to listen. So they were not "ready", whereas Noah was: this is the difference between the "two men in the fields"—they share the same occupation and outwardly look similar, but judgment takes the one who is ready into the Kingdom of God and leaves the other.

Isaiah, the book from which the first readings for the Advent Sundays and Christmas Day are taken, is usually divided into two main parts: ch.1-39 and 40-66. Isaiah himself prophesied in Jerusalem from about 742-701 BC, and collections of his utterances are included in the first part of the book which bears his name. (The second part has a different historical background and cannot be dated earlier than 550 BC.) The title of one of these collections opens

the reading for Advent 1. The following verses (2,2-4) are duplicated in Micah 4,1-3, and it is possible that they come from Temple worship. The hope for the future which they express is centred around the "mountain" on which the Temple is built. Quite a small hill in itself, it (and by implication the God who is worshipped there) is to be raised above all other mountains. The hope of a new age is not for Israel only, but for all men. The historical occasion may have been the deliverance of Jerusalem in 701 from the Assyrian army which, having ravaged the whole countryside, withdrew from the city on account of a plague (cf.2 Kings 19,35). The last verse says that the way to be ready for a great day is not to wait for it but to prepare for it.

The reading on the 2nd Sunday from ch.11 is closely related to those of Advent 4 and the Midnight Mass. It describes the ideal king of the line of David, whose father was Jesse (cf. Matt 1,6;1,20). Moral integrity and fidelity are as close to him as a man's loincloth. Verses 6-9 give a picture of Paradise regained. The "knowledge of the Lord", i.e., observance of his will, is the condition for the coming of this time of peace, not only for Israel but for all nations: "my holy mountain" here refers to all God's territory.

The next reading (ch.35) pre-supposes the Exile (587-539) and is thus later than Isaiah. The desert, across which the exiles will return from Babylon, is pictured as blossoming for joy. For jonquil (a species of narcissus) RSV has corcus. Mt. Carmel terminates the central range of Palestine to the north and comes to within 200 yards of the Mediterranean: this and the mountains of Lebanon are famous for their forests. Sharon is the fertile and beautiful, but marshy, coastal plain to the south of Carmel (by contrast see 33,9). Verses 5-6 says that the most unfortunate will be the first to share in the blessings of freedom—words fulfilled in the coming of the Messiah (see gospel reading).

We can take the reading on Advent 4 in conjunction with the Gospel (Matt 1,18-25), where we are told that Isaiah's words to Ahaz are "fulfilled"—a favourite word in Matthew. It does not mean that a prediction has come true, but rather that a fuller meaning is given to the Old Testa-

ment words. (Compare 2,15 quoting Hosea 11,1, where there is certainly no prediction.)

The chief difference between Isaiah 7,14 and Matthew quoting it lies in the latter's use of the word *virgin*. The Greek version of the Old Testament, which he is using, thus translates the Hebrew word meaning *young woman*. Modern Catholic commentators take this to refer to the mother of King Hezekiah, the successor of Ahaz, whose birth would guarantee the continuation of the line of David (2 Sam 7,12-16; cf. Luke 1,32-33) and show that "God is with us" at a time of national fear. This would certainly be "fulfilled" by the birth of Jesus (into the family of Joseph who was a descendant of David), for in him God would be with his people in an entirely new way. To Matthew this is a theme of great importance: his gospel ends with the words "I am with you always".

Jewish betrothal was marriage before co-habitation. Joseph was a just or righteous man, "right" before the Jewish Law (not "man of honour" as JB has it) and he wanted to act as the Law required. There was a procedure whereby divorce could be effected quietly before two witnesses, and Joseph decided to avail himself of this, although (as we should say) completely nonplussed over what had happened. Mary, it seems, did not feel herself at liberty to tell him the reason for her condition. For a different reading of the situation (that Joseph knew the truth from Mary, and thought himself unworthy to be her husband) see *New Catholic Commentary on Holy Scripture*, 712. There is a useful summary of views in Filas: *St. Joseph and Daily Christian Living*, pp. 59ff.

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This ends our comments on the three-year Sunday cycle of readings in the Lectionary.

A recently published booklet by the scholarly Bishop Rudolf Graber of Regensburg in Germany has done much to place in true perspective the pattern of forces at present ranged against the Church. "Current Comment" is devoted this month to an outline of the argument presented in "Athanasius and the Church of our Time", which is very warmly recommended to readers.

#### CURRENT COMMENT

# Discerning The Pattern

THE EDITOR

ONE reason, I think, why the Church has been so slow to meet the attack launched against her during the past ten years is that the forces responsible for it are not easy to discern. The reason for this is that the attack is not frontal. It is pressed from within, though prompted and abetted from without.

"In the name of a 'new church', a 'post-conciliar' Church", Father Henri de Lubac, S.J. has written, "some people are attempting to found another Church than that of Jesus Christ: an anthropocentric society, which is threatened by an 'immanentist apostasy', and which can be drawn into a movement of general surrender under the cloak of rejuvenation, ecumenism, or adaptation". The danger is there. The task is to discern the pattern of forces at present prompting the Church into anthropocentrism (by which one really means a man-centred society whose activity is totally "horizontalized": motivated, that is, by the demands of secular humanism).

#### *Dangers to be Avoided*

Two dangers have to be avoided if the pattern of forces

ranged against the Church is to be accurately delineated. The first is that of exaggeration, which comes from assigning undue weight to any one factor in the pattern, thereby exaggerating its importance and distorting the whole. The temptation to do this is felt strongly by many good Catholics at the present time. Not knowing where to turn in their distress at the trouble which afflicts the Church, they set up their man of straw — Communism or Masonry, for example—and make him *solely* responsible for all the ills from which the Church is suffering so sorely today. Emotional over-emphasis leads them to define as *sole cause* what is, in fact, a major contributory factor that must be seen in relation to others if it is to be given proper weight. Thereby, the pattern is distorted and effective action is impaired. Those in the Church today, for example, who make Communism the *sole* cause of *all* its ills make far more difficult the task of those who would defend it. If I may draw a parallel from the secular field—I remember remarking at the time of the late Senator Joseph McCarthy's somewhat crude, anti-Communist capers, that, if he had not happened along, International Communism (doubtless through the disinformation department of the KGB) would have had to create him; the reason being that Senator McCarthy's histrionics put out of court (where it has largely remained ever since) and brought into disrepute every kind of genuine anti-Communist effort. Nothing worked better to the design of International Communism than that.

The second danger facing those who would discern today the pattern of forces ranged against the Church is that of generalization. Insufficient weight, really, is attached to any one factor, edges in consequence are blurred and so, also, is the pattern. There are, for example, many in the Church today who "don't want to know"; others whom human respect—the desire not to be thought out of the swim—renders incapable of any attempt at true discernment. Not knowing where the enemy is, because all is fuzzed in their minds, they are incapable of effective resistance. So, too, for example, are those Bishops and Provincials of Religious Orders who see it as their duty to

attach as much weight to those who hold false opinions amongst their subjects as to those who hold true: a marked lack of courage lies at the heart of the dilemmas which beset them.

### *Need for an Accurate Picture*

The task then is to draw an accurate picture of the forces at present coaxing the Church into what Père de Lubac calls "a movement of general surrender under the cloak of rejuvenation, ecumenism, adaptation". This can only be done by assigning as accurately as possible to each force in the pattern of those set against the Church, its relative weight. To my way of thinking, this is precisely what Bishop Graber helps us to do in the book under review and this is what makes it, though short, so very valuable at the present time. It might be described accurately as a brilliant exercise in perspective—something which can only be carried out effectively in this case against a background of rare scholarship. Its immensely learned Author highlights thoroughly, objectively (there is no hysterical note about his writing), in short space and with the assistance of well-drawn quotations from their own works the part played by the older generation of Modernists (before and during St. Pius X's pontificate) and the Secret Societies in the present pattern of forces ranged against the Church. He highlights, I have said, but he doesn't distort. The pattern, in consequence, is more clearly delineated. The service Bishop Graber has rendered is an invaluable one. I have read his booklet twice. I shall read it again and, in all probability, again after that. I am for staying with a good book of this sort; for thinking your way through it. Each time you study it, you find more.

### *"Secular Ecumenism" of the W.C.C.*

Two things particularly stand out from the pages of Bishop Graber's book. The first is that what you might call the Old Modernists (of St. Pius X's time and before)

intended what is now coming about in the Church and worked to make it come about from within. The second is that the Secret Societies prompted their work, as they continue to prompt it today, from without. The combination is an ugly one, but entirely understandable as soon as you realise that what both were working for and continue now to work for is the secularization or (forgive the abominably ugly word) desupernaturalization of Catholicism as a prelude to its absorption into the new world-wide "religion" of "secular ecumenism", as it is styled by its enthusiastic propagandists in the World Council of Churches. This official ideology of the wcc is well described by Bernard Smith as "a hybrid of Marxism and liberal Christianity" which sees the former as "the historical fulfilment of Christianity" (1). Bernard Smith continues:

"In a recent lecture sponsored by the wcc, Roger Garaudy, the French Marxist philosopher, said that Marxism would rescue Christianity from the 'ghettos of heaven' into which it had retreated and would revive its 'revolutionary hope'. 'Secular ecumenism' subtly transposes Christian concepts and values into their Marxist equivalents. By a semantic deception traditional theological terms continue to be used but with a Marxist content—not usually recognised by unsuspecting churchmen. The word 'ecumenical' has itself been redefined. Hitherto it had been popularly understood and used only in the context of Church unity. Now the secular meaning of the original Greek has been restored: instead of 'all Christians' it now means 'all inhabitants of the world'. This universalising of its meaning enables the wcc to escape the constraints of a specifically Christian identity . . .

"It is by such means that the sociologists and radical theologians who staff the higher levels of the wcc have purged Christianity of all reference to the divine and have subordinated it to the needs of the revolution. For them, sin means social injustice, faith is human betterment and salvation is civil rights . . . Perhaps their secret—if they have one—is that they no longer believe in God. Certainly their

(1) See his article "The Lurch to the Left in the Christian Churches" in *East-West Digest*, No. 14, Vol. 10, July, 1974.

strange and pagan ideology has nothing to do with the faith laid down in the historic creeds of the Christian Church.

"I have suggested that the Christian churches have voluntarily placed themselves in a kind of sophisticated trap. They have magnified the defects of western capitalistic society and called for its abolition. This has led to them advocating Marxism as an alternative. Yet, they know perfectly well that Communism is anti-Christian. Their only escape is to demythologise Christianity and pretend that for the last couple of thousand years it's been a sort of political allegory: we were just waiting for Marx to come along before we threw off our disguise! By this stratagem the Christians hope to disarm their future persecutors".

### *The Church and the W.C.C.*

In the light of this brief but accurate analysis of the ideology and intentions of the wcc, what are we to make of the invitation to address the Synod of Bishops in Rome extended by the Vatican to its present General Secretary, Dr. Philip Potter? What, further are we to make of the statement made by Dr. Carson Blake, predecessor of Dr. Potter, just before his retirement at the end of 1972, to the effect that Pope Paul had assured him in private audience that both the Pope and Cardinal Willebrands would work "to improve and strengthen our various programmes of collaboration" including Roman Catholic involvement in the preparation for and participation in the Fifth Assembly of the wcc, which will be held now in Nairobi in 1975. Of this coming Assembly, Dr. Peter Beyerhaus of Tübingen University, who got a foretaste of things to come at the Bangkok Conference on World Mission, organised by the wcc in 1973, is reported as having said that already it bears all the signs of being a "super-Bangkok both with regard to the syncretistic transformation (i.e. secularization on a world-wide bases.—Ed.) of the church and to the group-dynamic conference method" (2). Does this mean that the Catholic Church is on her way to membership of a secularist organization of all religions and none, whose ideology is wholly

(2) Cf. Smith, *op. cit.*

of this earth? If it does and the Church aligns herself with the secularist advocates of a secularist ideology, what grounds have we for thinking that, over the next few years, the supernatural will not be stifled within her to the point where no more than a remnant remain faithful to the command given by Christ to his Apostles.

### *Modernist Intentions*

In which case, of course, the Modernists of yesterday and today, the Secret Societies and, of course, the Communists will have largely won. For, with the desupernaturalization of the Church, their aims, as Bishop Graber points out so clearly, will have been largely accomplished. It is extraordinary to notice in his book the way in which the aims of the old Modernists tally so exactly not only with those of their counterparts today, but with what in fact is actually being accomplished at this time within the Church. For example, according to Bishop Graber (pp. 34-35), the ex-Canon Roca (1830-1893):

“Despite being excommunicated . . . continued his activities, preached revolution and proclaimed the coming of the ‘divine synarchy’ (world-wide secularist religion.—Ed.) under a Pope converted to scientific Christianity. He speaks of a new, enlightened Church influenced by the Socialism of Jesus and the Apostles . . . Roca is ‘an apostate of the worst kind’, but all the same one is inclined to consider what he demands and forecasts to be almost prophetic.

“In order to understand his language to some extent one must realise that he retains the most common Catholic terminology but fills it with a different meaning (as is the practice today, incidentally). He declares point-blank: ‘My Christ is not the Christ of the Vatican’. Or when he speaks of God, he means man, who, that is, takes the place of God. For him the word ‘reform’ means ‘revolution’: ‘Not a reform but . . . I hardly dare to say it because the word is so disreputable . . . a revolution’. ‘The new social order will

(therefore) be founded outside Rome, in spite of and in opposition to Rome'. But now (continues Bishop Graber) a statement follows which, as has been said, shakes us to the core and numbs us: 'The new church, which might not be able to retain anything of Scholastic doctrine and the original form of the former Church, will nevertheless receive consecration and canonical jurisdiction from Rome'."

Immediately after these last words, Bishop Graber comments: "A few years ago this was still inconceivable to us, but today . . ."? The reader is left to think over the implications of these words. They need to be prayed on, for they could be very grave. The same applies to the following short passage in which the Bishop writes:

"Another modern idea which was advocated on all sides in these occultist circles (of outwardly practising and conforming Old Modernist priests, who were inwardly plotting against the Church) was a kind of democracy mystique. A social Christ was already being preached in those days and Roca writes: 'I believe that this social redemption of the people in the new society was achieved by democracy's accession to the throne'. And even more pointedly on 26th July, 1891: 'Pure Christianity is Socialism'. Hence he expects of the 'convert in the Vatican' a canonical *Urbi et Orbi* declaration 'that contemporary civilization is the legitimate daughter of the holy gospel of social redemption'."

### *Secret Societies and the Church*

As for the Secret Societies, their goal has always been a world religion of the type advocated at present by the World Council of Churches under the name of "secular ecumenism". According to Bishop Graber only the strategy of its attainment has changed. In evidence, he cites what he describes as the important work by the French Freemason, Yves Marsaudon (3), which he notes as containing an effusive dedication to Pope John XXIII and intended as a bridge

(3) *L'Ecumenisme Vu par un Franc-Macon de Tradition* (Editions Vitiano Paris IXe), 1964.

between the Church and Freemasonry. Bishop Graber continues on pp. 38 and 39 of the booklet under consideration in this article:

"The point to be noted here above all is the change of strategy which can be dated to about the year 1908 (according to J. M. Jourdan in a review article of Marsaudon's book in the French Catholic Review *Permanences* in 1965): 'The goal is no longer the destruction of the Church but rather to make use of it by infiltrating it' (Jourdan). A start is believed to have been made with Pope John XXIII: 'With all our hearts we wish for the successful outcome of John XXIII's revolution' (Marsaudon, *op.cit.*). 'One day the dogmatic Church must disappear or adapt itself, and, in order to adapt, return to its sources' (Marsaudon, *op.cit.*). This can already be seen in the priesthood today: 'the priest is today no longer that special being . . . on the contrary he strives (progressively) to mingle into modern society' (Jourdan, *op.cit.*). Freemasonry plays the leading role in the process of amalgamation: 'We traditional Freemasons venture to elucidate and transpose the words of a famous statesman by adapting them to the circumstances: Catholic, Orthodox, Protestant, Muslim, Hindu, Buddhist, Free-thinker and believing thinker are for us fore-names. Our surname is Freemasonry' (Marsaudon, *op.cit.*)."

### *Confident Masons*

The work of the Secret Societies has, I am afraid, been only too well done, as has that of the Modernists old and new; so well done, in fact, that now, according to Bishop Graber, we are coming to the climax. The Masons themselves are entirely confident that things in the Church are going their way and that the end of the present strategy will be totally to their advantage. In evidence, Bishop Graber quotes (p. 70) a passage from *L'Humanisme*, Paris journal of the Grand Orient of France. It was written in 1968 and runs as follows:

"Among the pillars which collapse most easily we note the Magisterium; infallibility, which was held to be firmly established by the First Vatican Council and which has just had to face being stormed by married people on the occasion of the publication of the encyclical *Humanae Vitae*; the Real Eucharistic Presence, which the Church was able to impose on the medieval masses and which will disappear with the increasing inter-communion and inter-celebration of Catholic priests and Protestant pastors; the hallowed character of the priest, which comes from the institution of the Sacrament of Ordination and which will be replaced by a decision for the priesthood for a trial period; the differentiation between the direction-giving Church and the black-clad (lower) clergy, whereas from now on the directions will proceed from the base of the pyramid upwards as in any democracy; the gradual disappearance of the ontological and metaphysical character of the sacraments and then the subsequent death of confession now that sin in our days has become a completely anachronistic concept handed down to us by the rigorous medieval philosophy which was in turn the heritage of Biblical pessimism."

In comment, Bishop Graber writes (pp. 70 7 71):

"With 'gratifying' frankness the whole strategy is unfolded here and one simply wonders why nothing or so little is being done to make these pillars safe and prevent them from collapse. In the face of these unambiguous admissions anyone who still holds to the opinion that the events in the Church are marginal phenomena or transitional difficulties which will die down in time of their own accord, is simply beyond hope. But all the greater is the responsibility of the leading men in the Church if they do not occupy themselves with these questions and imagine that everything can be repaired by patching it up here and there. No, it is a question of the whole thing, it is the Church that is at stake . . ."

### *Hopeful Communists*

And the Communists? They, too, see the whole contemporary drift towards secularism in the Church as working

for the eventual consummation of their dreams. The Communist goal, after all, is heaven on earth; if Catholics set their sights at the same low level, the two can only be Allies. Thus the Italian Communist Party could write as long ago as 1964 in a special number of *Propaganda*, "dedicated to the dialogue with Catholics"; "The extraordinary awakening of the Council, which is rightly compared with the Estates General of 1789, has shown the whole world that the old politico-religious Bastille is shaken to its foundations. Thus a new situation has arisen which should be met with appropriate measures. A hitherto unforeseen possibility has emerged for us to draw nearer to our final victory by means of suitable manoeuvres". That was in 1964. Since then we have had the revolutionary Marxist/Christians—laity, priests and sisters. And only last June/July we were treated to what can only be described as the disgusting spectacle of the Cardinal Archbishop of Paris, flanked by the Secretary General of the French Communist Party, Georges Marchais, strewing his benedictions over a vast J.O.C. Congress at Varsailles, which gave clear evidence in its discussions and resolutions that it was pledged primarily not to Christ, but to the Class War. Had he been there—which, thank God, he was not, for he is dead—Cardinal Cardijn, the great old man who founded the J.O.C., and all through his life urged on its members his own blinding love of Christ, would have walked out, I am sure, in disgust.

### *A Grey Moment*

This, to put it mildly, is a grey moment for the Church, as Bishop Graber is not afraid to note in his book; and for this I like him. It is time we faced the truth, for how on earth can we act effectively unless we do? That done, we can most certainly pray, all of us, particularly to the Mother of God, that the Church may be saved from the temptation to secularism that besets her at the present time. Next, let us realise that the enemy has made his way forward in the post-conciliar years by nibbling away at what can best be described as the supernatural essence and structure of the

Church. Much in the new liturgy, the new ecumenism, the new democratic structures within the Church, the new catechetics, the new theology and the new sociology has been aimed consciously or unconsciously at desupernaturalizing the Church. It belongs to all who love the Church, therefore, each in his own way, to strike back at the nibblers, wherever they are encountered; and to remember, as they do so, that a large number of them are not intentionally destructive, but simply dupes of the Neo-Modernists in our midst. This is negative, but necessary work. More positively, we have to press without ceasing for the restoration of ancient devotions snatched away from us against our will and frequently by stealth by Neo-Modernist priests and religious and their unwitting clerical allies. This means that we must have the courage, no matter what the cost, to withstand priests, religious and, even, bishops, who would place these devotions at naught.

Whilst this is going on it is essential that all who can should inform their own minds and those of their neighbours with the truth of things as they are now in the Church. A start could be made by ordering two copies of what I think is a very valuable booklet—one for yourself and one for passing on to a friend who is a priest or religious: they need it most, I think. *Athanasius and the Church of Our Time* can be had at 75p a copy (post free) from Miss M. G. C. Neilson, 6 Belford Park, Edinburgh EH4 3DP, Scotland.

The two earlier articles in this series have examined some of the causes and consequences of inflation, and especially the rapid inflation of recent months. The final article in the series looks at the question of how to reduce this dangerous level of inflation.

## Inflation (3)

J. M. JACKSON

### *What is Causing Inflation?*

The second article in this series was devoted to an analysis of the causes of inflation. Two types of inflation were distinguished. First, there is demand inflation, resulting from an excessive level of demand for goods and services. We saw that this type of inflation can be associated with an excessive increase in the money supply, though it is not impossible for excessive demand to occur even without an increase in the money supply. This could come about, for example, if more intensive use were made of the money already in existence; if money in the form of bank notes, coins and bank deposits changed hands more frequently and more use was made of credit facilities and so on. Secondly, there is cost inflation. This occurs when, for some reason, the price of some resource used in production increases. In Britain, as in many other countries, trade union demands for higher wages have frequently been far in excess of any increase in productivity. When this happens, the cost of production rises and firms have to increase their prices. The same result occurs if some of the raw materials used in production increase in price. The quadrupling of the price of oil has obviously put up the cost of producing and transporting goods in the countries of the western world.

Before we can look at the remedies for inflation, it is necessary to know what is the cause of the inflation the

country is experiencing. The remedies for the two types of inflation are not necessarily the same. We must, therefore, know whether the current inflation is caused by excess demand or by increasing costs or perhaps some combination of the two.

If the situation is primarily one of demand inflation, one would expect the situation to be characterised by a very high level of employment. Not only would the percentage of workers unemployed be low but one would also expect to find that there were substantially more unfilled vacancies than workers looking for jobs. If we look at the present economic situation we find that there is, at the best, only a moderately high level of employment. Unemployment is substantially higher than it has been at many periods since the end of World War II and the signs are that it is likely to increase during the winter of 1974/75. Investment, which is usually high during periods of demand inflation and is, in fact, usually an important element in bringing about such inflation, is currently at a low level. In a situation where unemployment is already somewhat on the high side and the lack of investment is causing concern, we can hardly suppose the economy is suffering from demand inflation.

The inference would seem to be that the economy is suffering from cost inflation. If so, we need to identify the elements in costs which are responsible for the current inflation. There are several elements in costs that need to be considered. First, there is wages. Over the last year or so the scale of wage demands has increased greatly. This escalation in the scale of wage demands came before the present very rapid rate of increase in prices. There was a flood of wage increases when the Labour Government abandoned its policy for incomes before the 1970 election and the Conservative Government in turn delayed before introducing an incomes policy. It was in this period that the rate of inflation first began to increase, and almost certainly the excessive level of wage demands was the primary cause.

Since then, there have been additional factors in bringing about cost increases. The increase in the price of oil has had a tremendous impact on nearly all prices. Oil is an important

fuel and therefore affects the cost of virtually all goods as well as the cost of domestic heating and lighting. Oil is also an important raw material in many industries, especially plastics. Finally, it is an important element in transport costs and therefore affects in this way a wide range of goods. Other raw materials have risen in price. So have the world market prices of many foodstuffs, which have a direct influence on the cost of living. Sugar and wheat, for example, have become scarce and dear. Some such price rises may reflect temporary shortages resulting from a run of bad harvests whilst others may reflect a growing world demand as population increases and some less developed countries become better able to compete for these commodities in the world market.

### *The Role of Money*

Some economists and politicians have tried to make the increasing supply of money the villain of the piece and suggest that the remedy for inflation is to keep a tight rein on the money supply and on government spending. They are prepared to argue the case for this policy, even though it would almost certainly involve a substantially higher level of unemployment. This suggests that there are two questions we need to examine. First, is the increase in the money supply a causal factor in the current inflation? Secondly, can we justify a remedy for inflation that may involve a serious increase in unemployment?

In the second article of this series, it was suggested that an increase in the supply of money might facilitate the maintenance of an excessive level of demand for goods and services and therefore contribute to inflation. If, however, the current inflation is brought about by cost increases, it would seem obvious that the money supply is not responsible, at least not by its contribution to increasing demand. It does not follow, however, that the money supply has no role in facilitating cost inflation. Suppose, for example, that there is no increase in productivity but trade unions demand a 10 per cent wage increase. Can employers pay this? In

the long run, if all employers have to pay 10 per cent more to workers and pass this on in higher prices, incomes will have risen sufficiently to enable output to be purchased despite the higher prices. Initially, however, employers are faced with an immediate need to pay more before they are in a position to benefit from higher prices. They are faced with a liquidity problem. They may need to borrow from the banks in order to pay the extra wage bill. As we saw in the second article, such borrowing means, in fact, an increase in the supply of money. Clearly, if business is to continue to function smoothly, a given level of real output together with a higher level of prices will necessitate a greater volume of money being used, unless some means is found of reducing the need for money.

Increasing the money supply facilitates the functioning of business when faced with a higher level of costs and prices. Would restricting the money supply help to control the inflationary pressures? Let us see what might happen if the money supply were to be severely restricted in the face of wage demands that outstripped productivity increases. There are two possibilities. First, the wage demands are conceded, even though the money supply is not allowed to increase. In this case, some firms may have a cash crisis and be unable to pay the higher wages. There will be bankruptcies and unemployment. Secondly, the knowledge that credit will not be forthcoming from the banks may stiffen the opposition of employers to wage claims. If they can oppose such claims successfully then the control of money and credit will have succeeded in helping to control inflation. There is the danger, however, that union pressure would be maintained and that the success of anti-inflationary measures would be at the cost of increased industrial unrest; at the worst, employers would be forced to make concessions, so that inflation would still occur and there might also be both bankruptcies and increased industrial unrest.

### *The Moral Issue*

Before pursuing the analysis of the present inflationary

situation and possible remedies further, it is worth pausing to examine the moral issue raised by measures that would increase the level of unemployment. First, one can state quite clearly the principle that it would always be wrong to pursue a policy which used unemployment as a deliberate weapon in the fight against inflation. A means which is evil may never be used, no matter how good the end in view. In practice, however, matters are never that simple. Nobody is recommending unemployment as a direct solution of the problem of inflation. What people are suggesting is the adoption of policies which they believe necessary to the control of inflation and which would, as a side effect, increase unemployment. This is a typical case of 'double effect', where the evil consequence is not intended but merely permitted. In the field of medicine, there is a world of difference between deliberately aborting an unwanted pregnancy and permitting the incidental ending of a pregnancy as the result of an operation for a cancerous growth. In the economic field, strikers may stop work although their action will cause hardship to others, but they may not follow a line of action that seeks to maximise such hardships in order to put greater pressure on employers. We cannot, therefore, say that a policy that increases unemployment is for that reason immoral. Such a policy must be judged in relation to its efficiency in combatting inflation and the alternative measures which might be used.

### *What Should be Done?*

We have to accept that certain prices have moved against us in world markets. The price of oil has been quadrupled by the decision of the Arab producing countries. There is nothing we can do about this. Other raw materials and food-stuffs have increased in price on the world market and again this is beyond our control. Faced with such price increases it is inevitable that production costs and the cost of living in this country should increase. In so far as we have to pay more for so many of the essential goods which we import, it might seem that the natural solution is to buy less. This,

of course, is what normally happens when individuals are confronted with higher prices. Where the rise in price reflects a relative scarcity of the good in question, as with wheat and sugar, it is appropriate that we should reduce our consumption. On the other hand, the increase in the price of oil merely reflects a determination by the Arab producers to use their monopoly power. We have continued to import oil on the same scale as before despite our inability to pay for it. The cost of oil is the major factor in our present enormous balance of payments deficit. We have been able to do this because the Arab countries have been willing to leave their Sterling earnings in this country. We have been paying the increased price of Arab oil by borrowing the money from the Arabs themselves!

We cannot bring down the prices of goods on the world market, but we could try to limit their effect on the cost of living in this country. If the price of wheat rises, it is possible to subsidise the price of bread. This, although it can be done, is not a remedy for inflation. If goods are scarce because they are scarce, we must accept the resulting fall in living standards. It is no use pretending the situation does not exist and insulating the public from the effect of world prices. Moreover, the rise in the cost of living does not justify an increase in wages. Wages take too big a share of the national income for it to be possible to allow wage-earners to escape the effect of rising world prices. There is, however, a problem in so far as many wage-earners are very close to the poverty line. Until the wage structure can be improved, therefore, it may be necessary to allow increases which will just permit the lowest paid workers to maintain a reasonable standard of living. Some adjustments may be needed in order to maintain fair differentials, but certainly not proportionate differentials. In so far as the cost of living justifies any pay increases it can only be flat-rate ones which will mean that the pay of the poorer workers is rising relatively to that of the better off.

The introduction of subsidies is dangerous because the public is misled about the real cost of the goods and services they consume. There is no incentive to change one's

demands, and the subsidy on one commodity releases income which can be spent on other things, possibly adding to the inflationary pressures in other sectors of the economy. Moreover, subsidies in practice create numerous anomalies. An arbitrary decree puts a subsidy on white bread and penalises those consumers who prefer to buy brown bread or to bake their own bread, whether white or brown.

The full impact of all the price increases that have occurred in world markets, including oil, have had a very marked effect on the cost of living. It is certainly not desirable that we should allow the impact of oil prices to be passed on to consumers without compensating increases in incomes. If this occurred, demand for many goods and services would have to be cut drastically and we would have a greatly increased level of unemployment. Any attempt to restore our balance of payments situation at the present time would have to be accompanied by a lower standard of living, whether we restored balance by increasing exports (leaving less of our own output for home consumption) or reducing imports. If we reduced imports, we could cut oil imports or other imports. A significant cut in oil imports would mean going short of essential fuel for industry and therefore unemployment. If we cut imports from other countries, we cause unemployment in those countries, and this may lead to their cutting imports so that in turn we suffer similarly. Increasing exports is only satisfactory if we export more to the Arab countries. Exporting more to other countries may mean they buy our goods rather than their own thus increasing unemployment, at which point they are forced to take measures to curtail their increased imports. So for the moment, it seems we must accept the high price of oil, the resulting balance of payments deficit, and increasing Arab investment, either short or long term, in this country.

Some increase in wages, therefore, must be accepted. Whilst it might be an ideal to aim at allowing no increase in wages to offset general rises in world market prices, though allowing increases to offset price increases resulting

from higher oil prices, this may be impracticable. It is also impossible to distinguish with complete precision the increase in the cost of living resulting from higher oil prices and the increase resulting from higher prices for other imported goods. It is vital, however, that the rate of increase in wages should be kept under control. This is the major inflationary force at the present time which happens to be under our own control.

Let us see what will happen if we can keep wage increases within reasonable limits. There will be increases in the cost of living as a result of increases that are taking place in world prices. Even if not more increases in world prices occur, there are still past increases which are still working their way through our economy and have not yet been fully reflected in final prices. We should allow wage increases that will just offset these increases in the cost of living for the lowest paid workers. In so far as productivity increases, we may allow further increases in wages, but at the present time there is little prospect of much increase in industrial output. These wage increases will mean further increases in production costs, and in time prices will have to rise to cover these costs. This may seem to indicate the need for further wage increases and we would seem to be in a vicious spiral.

The position is not quite that bad. The rise in the cost of living brought about by the effect of the wage increases will be less than the increase leading to those wage increases. Suppose the cost of living rises by 10 per cent and wages represent 75 per cent of the total cost of production. Even if wage increases of 10 per cent are allowed, this is less than 10 per cent of the value of output. Suppose output is originally worth £100. The cost of imported raw materials forces the cost of producing this output to £110. Wages were originally £75. Now they increase by 10 per cent to £82.50. Now we are getting an increase of £7.50 in costs on goods costing £110. This is an increase of just under 7 per cent as against the original increase of 10 per cent. If we could keep wage increases to a point where they just compensated for the rise in the cost of living,

the rate of inflation would fall at each successive stage. If the wage increases were flat-rate ones, merely compensating the lowest paid for the rise in the cost of living, the rate of inflation would be slowed even more. Once production begins to increase, there will be scope for bigger pay increases, allowing more to be done to maintain differentials where appropriate but also allowing far more to be done for those groups who are both relatively and absolutely among the lower paid.

A careful watch on government expenditure is needed. The public sector is now nearly half the total economic activity of the country, and in all parts of the public sector there are pressures for increases. If all the demands made by those running various public services were to be accepted, we might well find that the scope for private consumption was steadily diminished. If this happens, there is bound to be inflationary pressures resulting from excess demand. This is perhaps not too critical at the present time, when investment by industry is low. Investment is low, however, because business men are reluctant to take risks in the present uncertain climate. Once investment recovers, the need to keep demand in check will be important. And at the same time the control of money and credit will also become of vital importance. For the immediate future, however, there is perhaps need to prevent too rapid an increase in the money supply but no real necessity to think in terms of a severe reduction. That would lead to unnecessary unemployment and economic waste.

In the last resort, however, the rate of increase in wages must be brought under control, either by voluntary restraint, a statutory wage policy or, in the last resort by forcing employers to take a tough line through monetary and other restrictions. Unless trade unions behave responsibly it may be necessary to resort to this last desperate measure.

Why lengthen the lives of people if we cannot ensure the continued use of their faculties? Is the ideal of discipline definable? As the truths of faith are all restrictive, how can it be said that "the truth will make you free"?

## Any Questions ?

WILLIAM LAWSON, S.J.

What is the use of lengthening people's lives if they are not ensured the continued use of their faculties? Old age for so many is misery.

Your statement is true; but your question puzzles me. It sounds like a complaint, but against whom? Who is supposed to make sure that faculties do not fail, as old age sets in? The longer expectation of life which we now have is the result of improved conditions of living—work which is less exhausting, advances in medical knowledge and service, and so on. But isn't a gradual wearing out to be expected in bodies which are not immortal? Heart, eyes, ears, arteries—they are not everlasting. It is now possible to have transplants of spare parts, the way a car can have a new engine. Do you envisage the extension of that possibility to cure blindness and deafness?

I do agree with you that senility is painful to see and must be miserable to endure. Would you agree with the opinion that it is more often due to failure of mind than of body? What is chiefly lacking in senility is liveliness of mind, interest in what is going on, a desire to use and enjoy life. The time to deal with that defect is the long approach to old age. You must have noticed two different classes of retired people — those who have nothing to do, and are bored, and die or deteriorate, and those who have so much to do that they become youthful again and wish the day were longer. They made their interests in youth

and middle age and they follow them at leisure. They have a built-in occupational therapy.

A thought could be given to the truth that geriatric institutions would be less needed if more old people lived in the stimulating presence of children and grandchildren.

**Is the ideal of discipline definable, so that one can have a standard by which to measure excess in tightness or slackness?**

Offhand, I can't think of a definition. That is a pity because discipline is much talked about. It is urged on the young, and is viewed by many of them with suspicion. Is it itself a quality, or is it merely a technique for acquiring a quality? And which quality is to be acquired?

The phrase, "the holy spirit of discipline", in the Book of Wisdom is taken to refer to God Himself, the Holy Spirit. That indicates the importance of discipline, and your wish to have it defined is most sensible.

There is a saying which seems to me to be remotely connected with discipline, and which will give us a start. It is "a place for everything and everything in its place". It has the advantage of suggesting both excess and defect—a fussy concern for tidiness and a haphazard acceptance of disorder—corresponding to the idea of discipline as imposed from above and resented from below. The ideal of both tidiness and discipline is order—the unifying of disparate elements in a smoothly running and effective system of society. That is why the Holy Spirit is the spirit of discipline. What God gives is unitive and not divisive. It is the Holy Spirit who makes us one body in Christ. Though we are many, and all different, we can be united. But we have to learn our place and fill it properly, learn our function and perform it perfectly. No one is exempt from discipline. The young may have more to learn than the old, but it is their association in family or community which demands discipline, and the old will teach it best by being themselves disciplined.

# Book Reviews

## Shorts

During past months, lack of space has denied me the opportunity of drawing the attention of readers to some excellent productions in the pamphlet and booklet range whose presentation in positive fashion of the truths of the Faith will help to fill the gap created by the increasing failure of the Catholic Truth Society in this regard.

Coming in to fill the gap is the Faith Series of Pamphlets, put out under the same group of priests whose excellent journal was banished so ruthlessly and with such little reason from the CTS Bookshop last February. I have several titles beside me as I write these lines. The first of them all is *Reunion All Round* by the late Mgr. Ronald Knox, which was first published as a pamphlet in 1914 and later formed part of *Essays in Satire*, which was published by Sheed and Ward in its better days in 1928. It is priced at 15p and may be obtained, like all the other pamphlets, from Faith Pamphlets, 2, Redford Avenue, Wallington, Surrey SM6 9DP. Some other titles in this series are worth noting. Perhaps the two that attract most are *The Sacrifice of the Mass* by Dom David Knowles (10p) and *The Angels of God* by Cardinal John Wright, at the same price. Perhaps the best thing to do would be to write for a list of titles and take your pick. This is a venture which deserves support because it gives good value to those who would stand up for their Faith at the present time. It would be a wonderful thing if some—if not all—of the priests who read *Christian Order* (and there are many of them) would put these pamphlets out for sale at their church doors.

Before the Faith Pamphlets appeared, Father Guy Brinkworth, S.J. was hard at work and continues hard at work on his Personal Renewal Series of pamphlets. It is very difficult to keep pace with Father Brinkworth's output, for he is at it all the time and his effort is really a

magnificent one. Here is a priest, who was very quick to see the need for prayer and the sacraments, if the Church were to survive the present ceaseless attacks aimed at her from within. So, he started writing pamphlets under titles like *Personal Renewal and Formal Prayer*, *Personal Renewal and the Daily Sacraments*, *Personal Renewal and the Rosary* to help people on their way. There are more titles in this vein and more pamphlets than those included in the Personal Renewal Series. Here again, the best thing to do is to write for a list to the Rev. Guy Brinkworth, S.J., Convent of Mercy, Fishguard, Pembrokeshire, Wales or phone him at Fishguard 2821. Once again, it is suggested to priest-readers that they have admirable material here for church door sales.

It is not always realised that Pro Fide, besides running an admirable Book Service, also publishes pamphlets of its own. Its Teachers' Guild, which has Father Guy Brinkworth, S.J. as its Spiritual Director, has recently published a pamphlet entitled *Catholic Schools*, which may be had for 10s from the Pro Fide Book Service, 39 Blenheim Park Road, South Croydon, Surrey. It is short, to the point and should prove of great use to Catholic teachers at the present time. Incidentally, there may be Catholic teachers who read this and who would like to join the Pro Fide Teachers' Guild: these should get into touch with its Secretary, Mr. Noel King whose address is 24 Yeadings Lane, Hayes, Middlesex. The aims of the Guild are admirable and it deserves the fullest support at the present time.

The Father of all those of us who fight these days for the Faith is, of course, Hamish Fraser. God only knows how long it would have taken most of us to get up and fight back, had it not been for the magnificent example of this great Catholic layman, who has been quicker than anyone I know to see where the danger lies and possessed of the courage to say so in no uncertain terms. His review, *Approaches*, has been a rallying point for us all. In it he has pounded the enemy as the enemy deserved to be pounded; and, incidentally, the enemy has not liked it at all. *Approaches* costs £2 for ten issues and may be obtained

from Hamish Fraser, 1 Waverley Place, Saltcoats, Ayrshire, Scotland KA21 5AX. But it is not only the review I have in mind. I am thinking also of several magnificent pamphlet-supplements, which have been published over the years. Most famous of all, perhaps, was Michael Davies' *Dossier on Catechetics*, which has gone through more than one edition and which might be described as the first nail in the coffin of the old Corpus Christi Catechetical Centre. Then there was another called *The Subversion Continues*, followed by another entitled *The Scandal of Maynooth*, which shook some Irish Catholics to the core and, very recently, a dossier on Father Anthony Bullen, Catechetical Director of the Archdiocese of Liverpool, entitled *The Fort Betrayed*. This is a joint work produced by Michael Davies and Hamish Fraser. I do not honestly see how it can be refuted. If I am correct in this there is only one conclusion to which the reader can come. This supplement-pamphlet is recommended very warmly to readers, along with the others named. The best thing to do is to write to Mr. Fraser at the address given above and ask for a list. It will come back by return. And, perhaps, here too, priests will consider these important productions of Mr. Fraser for church door sales.

What all these pamphlets add up to is the thing most needed, along with prayer, in the Church in this country today—a counter-attack. It is coming now and gathering strength. I think it deserves support.

Two other publications, which fall into the booklet rather than the pamphlet class deserve mention. The first is called *Why?* and consists of the letters (translated by Father William Lawson, S.J.) of Alice Leuenberger, Sister Miriam of Jesus of the Little Sisters of the Assumption whose lives are spent working for the poor in their homes. The first letter is dated January 23rd, 1931 and the last April 4th, 1956. Two months after writing it, she was dead, killed in a street accident in Suez. The years between were given wholly to God in the persons of his poor. Her comments during this time are much to the point. The price is not marked on this book. It can be had from the Little

Sisters of the Assumption, 133 Lancaster Road, Notting Hill, London W11 4AA.

Finally, in *The Way of a Martyr*, Father Martin Bennett has written a hundred-page account of the life, times and glorious martyrdom of that great Irishman, Blessed Oliver Plunkett. Born in 1625, he died for the Faith in 1681. I am amongst the many who hope that, when the third centenary of his martyrdom is reached in 1981, the occasion will be marked by his canonization. But his story needs to be known much better than is at present the case. The Priest-Author of this book was born in Limerick. What he has to say so well of the great Archbishop and the times in which he lived and the land he trod on his journeyings should do much to familiarize English and Irish Catholics with the nature of his sacrifice and, please God, to hasten the day of his canonization. The book is distributed by Holy Ghost Publications, 36 Nightingale Square, Balham, London SW12 8QN.

Paul Crane, S.J.

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